

Christianity and Crisis

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DEC 7

Winning the Peace at Home

EACH day brings some new testing point for our high resolve to create effective unity out of the stuff of diversity in the life of the world. The relative simplicity of organizing for military resistance to Fascism with a capital F, opens out into a succession of complexities when we meet this same philosophy in the internal life of the nation. For many people it is easier to accept plans which break down barriers between nations than even to imagine a community pattern without segregation of racial groups.

The stage setting for winning the peace in world relationship is a baize-covered table around which the delegates of the nations miraculously concur in affirming and implementing those general principles which to us have seemed good. Winning the peace in our own national life is harder to visualize. The scene is laid in the streets of any community, and the blue-print of that peace is dated pre-war. There will be jobs for all who want jobs, but with the priorities set in the pattern of the racial injustices of the past. Freedom of opinion will again be freedom to express fears of minority groups in words and acts of aggressive hate directed to them. In freedom of worship, the community will continue to assume that there are second-class citizens of the Kingdom of God.

Compare these two scenes—the making of the peace between nations and the reconstruction of American life to fit a post-war world. It is interesting to note that there is general acceptance of the interdependence of nations, but no workable acceptance of our interdependence as individuals and groups within our own country.

In a recent issue of *CHRISTIANITY AND CRISIS*, one of the editors warns us of Hitlerite ideas in America—one of them, the idea of "white supremacy." He urges that it is not enough to keep one's own mind free from prejudice, but that the churches must undertake an offensive action against this deadly menace, and on a wide scale.

To do so we should have to face one of the subtlest heresies of our times, the belief that the forces of religion cannot be brought to bear on matters so complex as race relationship. If complexity of issues is the criterion for the relevance of religion to human life, the radius of the influence of religion is consid-

erably foreshortened. This is one way in which this idea is often expressed: "Don't bolster up the case for justice to minority groups by an appeal to our faith as Christians. This is taking an unfair advantage."

Also, if we take seriously the responsibility of the church for such an offensive we must face the fact that the church itself embodies within its own life the principle of segregation as completely as any American institution. We sometimes speak of the sin of disunity in the church and then put all of the emphasis upon theological grounds for divisions. But the racial divisions in the church are a deeper denial of fellowship than most of the divisions that have a theological origin.

There is in the common acceptance in America of Christian teaching concerning the unity of all men as children of God a very great resource on the side of interracial justice. So long as the church denies that teaching in its practice it can hardly expect the world to hear its words. There is some hope in the fact that racial segregation in the church has lost all of its religious defences and that increasingly it is accompanied by a sense of moral conflict.

The sovereignty of conscience in an individual Christian might bring him to a choice for his own life, delimiting the expression of his belief in human brotherhood. But it is hard to see how fellowships of Christians can do other than set out in the direction of the achievement of full human brotherhood—first, within their own group where the basic conditions can be controlled and second, in the larger society of which they are a part.

The life of fellowship itself would furnish the atmosphere in which those who found it hard to take this or that step in their personal relationships would be strengthened and enabled by the standards of the group and the enlightening experience that always comes with obedience to the laws of God.

If racial bigotry and injustice are as menacing to the world's peace as we now think, will Christian fellowship be organized around some lesser challenge, some area of human relationships which is not complex?

R. McC.

Editorial Notes

A recent Moscow despatch reports that on October 26-29, "the Baptist and Evangelical Churches of the Soviet Union were merged at a conference . . . which decided to form an all-union council with headquarters in Moscow" and elected officers. Thus one more is added to the already considerable list of countries—Japan, Occupied China, Korea, Netherlands India—where, under direct or indirect pressure from a totalitarian government, previously independent Christian Churches have united. The validity and permanence of such unions cannot be judged until the external pressure is removed. The enduring stability of these unions will depend in part upon the extent to which they fulfill long-cherished hopes and ideals, in part upon their intrinsic soundness. But, by a tragic paradox, their continuance beyond the period of government regulation is likely to be in direct ratio to the duration of that regulation. In any event, conditions are being created, even though they be artificially imposed, which will enable Christians of diverse traditions to discover whether they really mean their protestations of longing for unity, and whether church union is practicable and desirable. What is thus learned will furnish precedents far beyond the churches directly involved. It is not impossible that the whole matter of Christian unity may thus achieve greater advance in practice under the compulsions of war than through decades of peacetime discussion and negotiation.

It is widely recognized that certain secondary features of the national election may prove of greater ultimate significance than the main outcome. Of these, two have received the widest comment. One is the well nigh universal discrediting of candidates, whether Republicans or Democrats, who had been even tinged with isolationism, and the vindication of those of both parties who support American participation in international order. Here is occasion for gratification. But rather because of the promise thus offered for the next four years than as proof of a solid and permanent crystalization of national opinion. American sentiment is notoriously fickle, and on no issue more than on foreign policy. The present shift may be interpreted less as thorough conversion of the American mind to its responsibility in the world than as reflection of the dispersion of 10,000,000 American sons throughout the world. Whether the new view continues will be determined very largely by the attitudes which these sons bring back with them as they resume citizenship in the next four years. Two corollaries follow. Immediate fulfillment of the present promise will depend upon how far,

within these four years of opportunity, present sentiment is translated into formal commitments; hence the need for a far more vigorous, frank and decisive foreign policy. More important, the *permanent* fulfillment of the present promise will depend upon how far that great section of the voting public which is now in uniform can be soundly educated to the necessity of continuing American participation; hence the need for the far more intelligent and determined program of education on world affairs within the armed forces which this paper has consistently urged. Now that the Administration has received an unequivocal mandate on this issue, endorsed by both parties, the present inadequate program is without excuse.

The other feature, while most striking in New York State, has implications for the entire nation. It is the emergence of highly organized and effectively deployed special groups holding the balance of voting strength, and thus able to lay down the conditions for their support without which neither party can hope for success. Labor and the liberals are not the only special groups of this kind. At least two other great bodies of voters offer inviting possibilities for similar organization and deployment—the Negroes and the Veterans. Perhaps we are entering a period when relatively small minority groups, because of their strategic position, may become virtual dictators of national policy. This situation is likely to continue until a fundamental reorientation of the major parties makes them again representative of the great issues of national life. Here is a prospect fraught with both menace and possibility. H.P.V.D.

In the absence of Dr. Niebuhr and without his knowledge we call attention to his new book, *The Children of Light and the Children of Darkness*. Readers of this journal will find there the background of the insights which frequently appear in these pages and much else. It is the purpose of the book to show that only the Christian view of life provides an adequate basis for democracy. The defense of democracy that idealizes the people is sure to lead to disillusionment and the cynical defense of power that is not subject to democratic checks is the road to destructive tyranny. One sentence gives the heart of the argument: "Man's capacity for justice makes democracy possible; but man's inclination to injustice makes democracy necessary." This book clearly and concisely applies the principles elaborated in the author's longer work, *The Nature and Destiny of Man*, to the most urgent contemporary problems but the argument is quite independent of the earlier work and would for many readers provide a good introduction. It is a tract for the times that leads one both to wise social theory and to profound theology.

The Church and the Chaplaincy

JAMES GORDON GILKEY, JR.

NOWHERE are the unfortunate results of a disunited Protestantism more clearly evident than in the situation faced by Protestant chaplains in the armed forces. The problems a Protestant minister faces when he becomes a chaplain are in large part derived from the disunity of the Protestant Churches. The very term, "Protestant chaplain," indicates a common tradition and outlook that are in fact totally lacking in our churches. There are no Protestant ministers able to become Protestant chaplains to the soldiers, sailors, and marines of the armed forces. The ministers who become chaplains are Presbyterians, Baptists, Methodists, Congregationalists, Episcopalians, Lutherans, Unitarians, Latter Day Saints and Christian Scientists to mention only a few. To believe that labelling these varied faiths "Protestant" enables one to deal with them as a body having common traditions and a common purpose is to be strangely blind to their diversity.

In commissioning ministers as chaplains the army and navy show awareness of the jealous disunity characteristic of the Protestant Churches in America. Protestant chaplains are commissioned, insofar as possible, in numbers proportional to the size of their respective denominations. Once commissioned, however, these men are no longer regarded as ministers from distinctive denominational groups. They are regarded by the armed forces as Protestant chaplains. With the exception that Protestants are ordered to conduct services of worship according to the rites of their own churches, the army and navy have organized the Chaplains' Corps on the basis that Protestant chaplains can be dealt with as a group.

By reducing Protestantism to a lowest common denominator, the armed forces create a group large enough to deal with effectively. Unfortunately in the process of reduction most of the characteristic beliefs, attitudes and traditions of the various Protestant bodies are set aside. The common denominator which, as far as the army and navy are concerned, indicates Protestant as a religious body neither Jewish nor Roman Catholic. Since there is no "Protestant Church" to support the Protestant chaplain the army and navy have created; and since the disunity of Protestantism prevents the Protestant churches, even in this limited sphere, from acting together; the chaplain who is neither Jewish nor Catholic feels frequently that he has lost contact with his own religious tradition.

Very different, however, is the situation faced by the Roman Catholic Chaplain. The army and navy do recognize men as Roman Catholic Chaplains. There is one Roman Catholic Church which can and does intercede on behalf of the Catholic chaplain.

The Catholic priest while he is a chaplain is never tempted to forget that he is, first and foremost, a Roman Catholic. The Protestant minister who is a chaplain often finds it hard to remember that he is a Methodist, or a Baptist, or a Presbyterian. For this reason Catholicism enjoys an influence in the armed forces out of all proportion to its actual size. A united Catholic hierarchy working closely with the military hierarchy on behalf of men who are supremely loyal to their Church has a tremendous advantage over the disunited, generally less well organized Protestant denominations.

Further, in honesty, it must be recognized that when one deals with the army and navy, influence rests upon power. By virtue of its unity of tradition, organization and purpose, the Roman Catholic Church possesses sufficient power to make its influence felt. Despite the fact that the United States is still a Protestant country, the Protestant Churches have nowhere near the same influence.

For this unfortunate situation Protestants have only themselves to blame. The army and navy have no desire to make converts to the Catholic Church, nor are they any happier about Catholic pressure than they are about Protestant. The simple fact is, the unity of Catholicism gives the Roman Church an advantage in dealing with an organization which tries, like the army and navy, to remain neutral, when that Catholic unity is set over against Protestant disunity.

The Protestant minister faces in addition to these problems derived from the disunity of the churches he represents, other equally difficult problems of a religious nature. A Catholic priest noted and remarked upon a problem which is faced by most Protestant chaplains. He said: "It must be hard for you Protestants. You are separated from your own churches, and you have no daily obligations to remind you of your religious calling. We Catholics are never separated from the church, perhaps because of the Mass we say each day." There is large measure of truth in that observation. A daily Mass serves to remind a Catholic priest of his primarily religious function as a chaplain. Altogether too many Protestant ministers, having no daily religious duties, become so immersed in non-religious activities that only on Sundays is it apparent that they are ministers rather than social workers. This is not to imply that the non-religious activities of a chaplain are unimportant. Dispensing information, acting as athletic and welfare officer, running a library, allowing men to blow off steam without fear of repercussions, serving generally to oil the intricate wheels of a military organization composed of civilian-

minded individuals—all of these are important. The danger lies in performing these tasks to the exclusion of the religious duties for which men were trained and ordained as Christian ministers. The majority of Catholic chaplains engage in few activities that are not primarily spiritual in nature. It is often difficult to see what relation many of the activities of Protestant chaplains have to spiritual matters.

The task of the Protestant chaplain is made no easier by the confusion in most Protestant minds over the precise meaning of the faith for which they stand. Here again Catholicism reaps the advantage of a unified and definite point of view. When a man raises the question of the value of prayer, he gets the same positive and specific answer from every Catholic chaplain. If he asks the same question of Protestant chaplains, he is likely to get as many vaguely different answers as the number of chaplains he consults. The same situation holds for most of the questions concerning Christian faith that men in uniform are asking.

The Catholic answer may not be right. As Protestants most of us believe the answers Catholic priests give to questions of faith are partly wrong. Nevertheless, the wrong answer given with assurance is, in the agony of battle, far more impressive than vague generalities which indicate only that many Protestant chaplains are not sure of their beliefs.

It is neither possible nor altogether desirable for the Protestant churches to develop any such precise and absolute system of belief as that of the Roman Catholic Church. Certainly there would be many "protesting" voices. But it is not beyond the bounds of possibility for Protestant ministers to possess some clear idea of what constitutes the Christian tradition; and some clear idea of what they as Christian ministers believe about God and man.

The problems Protestant chaplains face in trying to become Christian leaders in the armed forces are further complicated by the alienation of the Protestant heads of the Chaplains' Corps from their own churches. These are able men who have devoted a lifetime to the performance of difficult and trying tasks. They deserve the full and close support of their church. Their Catholic counterparts received that support even in the years of peace. In contrast, these Protestant career chaplains, though never quite "read-out," were by studied neglect made to feel that their work in the army and navy was of little concern to the churches. As a result there was little contact between Protestant chaplains and Protestant churches even as late as 1941. The complexities of the tasks chaplains are called upon to perform are little understood by the churches. Similarly, the ideals the Christian churches are seeking to attain in a changing world are not appreciated by those who are the Protestant leaders in the Army and Navy Chaplains' Corps.

The problems of the Protestant minister who becomes a chaplain in the armed forces cry out for remedy. Given the understanding and support of the Protestant churches, the chaplaincy could become a rewarding field for Protestant ministers. In the present circumstances, however, many able Protestant chaplains are growing disheartened as they recognize how disunited and inefficient is the support their churches give when contrasted with the power and influence of the Roman Catholic Church. "Why don't our churches understand they must work together if they are ever to do a real job in the services?" Again and again that is being said by Protestant chaplains who see a Catholic priest seizing some opportunity for Christian leadership refused to them.

An adequate remedy is not overwhelmingly difficult of attainment. The solution rests upon the willingness of the major Protestant churches to act together in every area relating to the work of Protestant chaplains in the army and navy. It might well be that such a "commitment to act together" could give unity and power to an important Commission in the Federal Council of Churches. A Commission which would be no more than a clearing house for the disunited efforts of the various denominations would be hopelessly inadequate. What is needed is a Commission empowered by the separate churches to act with final authority in all that relates to Protestant chaplains serving in the armed forces.

This Commission should have authority to determine the qualifications of Protestant ministers applying for commissions as chaplains. It should organize the material and spiritual resources of the separate churches to see that such resources as are available are used efficiently and to good purpose. The Commission should further have authority to supervise, on behalf of the Protestant churches, the work of Protestant chaplains. It should be able to remove chaplains who are found inadequate to the task. Finally, the Commission should have power to present the united protest of the Protestant churches when a situation in the armed forces is considered unsatisfactory from the point of view of Protestant Christians. To be frank, there are at the present time several such situations deserving Christian protest. The influence of the Catholic Church has been successful in combating certain of these situations. The influence of a disunited Protestantism is powerless.

The need for such a Commission to represent united Protestantism in the army and navy is painfully obvious. Purely from the viewpoint of efficiency it is desirable to have one organization act rather than waste time, money and effort in the duplicating programs of scores of Protestant groups. In the high excitement of war, Protestantism may get by with such inefficient methods; but when peace comes it is urgent that our churches get settled for the long haul. If we are to have peacetime military training

it is all the more necessary that the Protestant churches have an effective voice in the religious program to be established under peacetime conscription.

The General Commission on Army and Navy Chaplains, as presently organized, is wholly inadequate to the task outlined above. That Commission is little more than a secretarial bureau which forwards papers concerning a minister's qualifications from his denomination to either the army or the navy. Most chaplains have no contact with this Commission once they are on active duty. The "world tours" which various members of the Commission took enabled them to meet many Protestant chaplains. The end result of these tours, however, was to provide the travellers with future lecture material rather than an understanding of the varied problems of the Protestant chaplain. It could hardly have been otherwise. For one thing, many of the members of the General Commission are so in awe of gold braid and stars that they are totally unsuited to understanding the difficulties a low-ranking chaplain faces in a military organization. An even greater handicap in the effective working of the General Commission on behalf of Protestant chaplains is the slight connection it has with the various Protestant churches. The deep need of most chaplains is for contact with a church awake to the challenge of the modern world and meeting that challenge from resources securely grounded in the Christian tradition.

In the years that lie ahead the chaplain in the armed forces will have an opportunity to influence the life and thinking of great numbers of young men. Especially will this be true if the United States maintains a large army and navy, or if some form of military training in peacetime is inaugurated. The Protestant churches must either take advantage of that opportunity or see it seized and used by the Roman Catholic Church.

Two goals must be clearly recognized in the churches' consideration of the problem. First, some means must be found whereby Protestant chaplains are kept closely under the Christian influence of the churches. This is necessary, not only for the sake of the chaplain trying to be a Christian leader in a non-religious environment, but also for the sake of the churches themselves.

Second, the Protestant churches must agree to work with sufficient unity of purpose and organization so that they can exercise influential power in military decisions affecting the chaplaincy. For one thing, the Protestant churches have a right to insist that Protestant chaplains be permitted to perform their primary religious functions as well as spend their time in the performance of secondary collateral duties. If there are not sufficient religious duties to keep the number of Protestant chaplains now commissioned fully occupied, the army and navy should be requested to secure welfare directors and social

workers rather than theologically trained men.

The Protestant chaplain should be a Christian minister at work in the army and navy. The fact that he is often not is in large measure the fault of disunity and lack of understanding on the part of Protestant churches. Until the churches accept the remedy, the Protestant chaplaincy will too frequently resemble the cast-off, poor relation of Protestantism. Let the churches awaken to the challenge of the chaplaincy.

A Service of Prayer for Advent

O God, who art and wast and art to come, Thou standest at the door of every generation, and comest to Thy people in judgment and in mercy. Thou art visiting us in the terrible punishment of war; and we and our brethren of many lands receive the due reward of our sins. In pride and greed every nation has looked to its own things, and been blind to injustice, and has denied brotherhood. We have sown the wind, and we reap the whirlwind.

Thou comest, O Lord, to judge the earth: Thou judgest the world with righteousness and the peoples with Thy truth. Lead us to repentance in this time of our visitation.

God of righteousness, who abhorrest violence, cruelty and oppression, come in Thy might and strengthen those who contend for their freedom and for the liberties of mankind. If it be possible, of Thy loving kindness speedily bring their struggle to a victorious end, that Thy sorely vexed earth may be quiet, and that the sons of men may build again its desolate places, and restore the broken fellowship of its peoples.

Come, O Lord, of hosts, wonderful in counsel and excellent in working, and make justice everywhere prevail.

God of judgment, who comest as a consuming fire to arrogance and covetousness, burn up in our souls and in the soul of every nation the evils which we condemn in those with whom we war. By the bloodshed and tears, by the havoc and woe, which these sins have wrought, turn men from them, and create in us and in every people a new heart and a right spirit.

Come, holy Lord, and cleanse us, for in the way of Thy judgments do we wait for Thee.

God of the spirits of all flesh, who art no respecter of persons, Thou hast made of one blood all dwellers upon earth, and didst send Thy Son to break down walls of partition; we acknowledge with shame that the loftiness of man has again reared barriers between race and race. Come, O long suffering Father, and purify our minds of prejudice. Abase us in penitence for our contempt toward any for whom Christ

died, and for cruelty inflicted upon the despised; and let the love of Christ constrain us to honor all men.

Come and lay in the dust our haughtiness, most high God, who dwellest with the lowly.

God of comfort, who sufferest in the hurt and grief of Thy children, come in tender compassion to those who sacrifice themselves in this conflict—to brave men worn by hardship or strained by the horrors of carnage, to the blinded and the maimed, to prisoners homesick and wretched, and to hearts broken by sorrow for loved ones slain. Yea, come to sufferers among our foes, as among our allies and ourselves, for we are one in a sad comradeship of pain and loss. By every ache of bodies and of souls cause men to loathe war and the evils which bring it on. Turn the courage and endurance of the valiant in battle to fight as steadfastly in peace for liberty and brotherhood and faith.

Come, gracious Lord, in love and pity: tenderly sustain the wounded, the captives, and them that mourn; and in this furnace of affliction forge instruments of good.

God of mercy, who comest often through those who bring relief and comfort and faith, pour out Thy Spirit upon doctors and nurses, upon chaplains and their helpers, upon all who relieve the necessities and care for the health and life of smitten peoples, and upon the fellowship of the open-hearted in many lands who deny themselves to share with brethren in want. Through the devotion and gifts of all who take thought for others, be manifest, O Giver of good, among the multitudes of Thy needy children.

Come, gracious Lord, in them who succor men hungry for friendship and for Thee.

God of order, who in the beginning didst create a world of light and law, come in this day when the sins of men have armed Thy fair creation and darkness covers the earth and gross darkness the peoples, and speak once more Thy creative Word. We grope for a friendly commonwealth of nations, and we stumble as in the night. We wait for Thy coming, as watchmen wait for the morning.

Come, O Dayspring from on high, and visit us, that in Thy light we may see light, and be led into the way of peace.

God of hope, who hast revived in our stricken and scarred generation the prophets' vision of a day when nations shall learn war no more, come to leaders and peoples in the Spirit of wisdom and understanding, and cause us to know the things which belong unto peace. And since there is no peace to the wicked, convert men and nations from confidence in shrewdness or might or wealth, and turn them to do justly, to love mercy and to walk humbly with Thee, that the work of righteousness may be peace, and the effect of righteousness quietness and assurance for ever.

Come, O most wise God, and do for us exceeding abundantly above all that we ask or think.

God of truth, at whose appearing falsehood and faithlessness cannot stand, let the fierceness of Thine anger destroy whatsoever loveth or maketh a lie. Restore the word of honor among nations, that sincerity and trust may be the stability of our times, and both small and great peoples may have peaceable habitations where none make them afraid.

Come, O God of uprightness, for when Thy judgments are in the earth the inhabitants of the world learn righteousness.

God of peace, who hast knit together Christians of every kindred and tongue in the Body of Christ, and hast committed unto Thy Church the ministry of reconciliation, we mourn her failure to hold mankind in concord, and the tragedy which has set brother to slay brother, rending the household of faith. Yet we rejoice that ties of divine love have kept Christians in communion across hostile frontiers, and that in this torn world eyes wistful for unity turn to Christ as the hope of mankind. Come, and by the helplessness of lost humanity and by Thy trust in us to whom the Gospel has been given, unite us and all followers of Christ in one witness and one endeavor, that the world may believe in Him and have life and peace.

Come, Lord of the Church, and gather her divided members to pray and toil and live as one in Thee.

God of grace, whose eternal purpose it is to sum up all things in Christ, and to dwell with men in a heavenly city where He is Light and Lord, and into which every nation may bring its excellencies, we rejoice with trembling that even now Thou art coming through the clouds and thick darkness of our time; and we humbly pray that we may be a willing people in the day of Thy power. And, with Thy Church of every age, we also lift our eyes in steadfast hope to Thy triumphant appearing, when Thy glory in Christ shall be so revealed that all flesh may see it together, and Thou shalt be all in all.

Holy, holy, holy, Lord God Almighty, who art, and wast, and art to come: blessing and glory and honor and power be unto Thee and unto the Lamb for ever and ever. Amen.

HENRY SLOANE COFFIN.

Christmas Gift Suggestion

There is still time to send in the names and addresses of friends to whom you would like to give CHRISTIANITY AND CRISIS as a Christmas Gift. The introductory offer of one year's subscription is \$1.00 in the United States and \$1.25 for foreign subscriptions. Mail in the names and addresses today so that a gift letter, announcing your gift, may be sent out to reach them in time for Christmas.

The World Church: News and Notes

From a Foxhole

A pastor has sent us this interesting expression of the religious emotions of men under fire written by one of the young men of his church.

"I have been in action for about three months, and in a few days I will receive my Bronze Star for a deed . . . under heavy fire, which caused the destruction of two enemy tanks. I have escaped death more than once, and I doubt that without the help of God I would be writing to you now. . . . We have church service here, wherever possible. It just depends in what locality we are—apple orchards, dug outs, fields, small town churches, famous cathedrals, . . . even in an old fort."

In an earlier letter written shortly after reaching France, he wrote: "I do look toward God and Christ more and more each day. It is the only thing that consoles my mind. It's funny, though, when everything goes wrong, or you're in great difficulty, you always look to the Almighty to save you, or for forgiveness. Then when the conflict has passed, he is forgotten. I find it so true in many of the boys here. We talk quite often of religion, and some boys, who never used to listen, just edge in closer, keep quiet, and with very serious faces, take it all in, and pretty soon they also admit that what they are learning and hearing should have been taught them as a child. Faith is what you yourself can get so easily, but people make it so hard to get. I'm sure glad I have faith. It's just like a burden off your shoulders . . . someone else is sharing, and helping you with all your troubles, and giving you a peace you never thought existed."

New "Activism" Sought in Continental Churches

In a tradition-shattering proposal, Professor Adolph Keller, noted Swiss theologian, has called on continental churches to follow the lead of American churches and play a prominent part in political, economic, and social questions.

Addressing a conference of the Swiss Pastors' Union at Lucerne, Dr. Keller stressed the need to "bring the mind of the Church" before powers legislating on political and social matters, and suggested conferences should select outstanding Christian leaders to make contact between ecclesiastical and secular organs.

"If need be," he added, "the Church can mobilize the political strength of its own members, as American churches have done extensively."

In the past, continental churches have adhered strictly to a "hands-off" policy on such questions, holding that their principal function was to pursue a spiritual ministry.

To bring about "a correct attitude" on these questions, Dr. Keller declared that intensive education of parishes is of "paramount importance." Such a program, he said, would require study circles, suitable literature, and access to the public press.

(RNS).

Majority of Hungarian Clergy Remain at Posts

Penetration of Allied armies into German-occupied Hungary has led to an exodus of many Protestant pastors and teachers from Transylvania and other war-

affected zones. The majority, however, are remaining at their posts in the hope of being able to protect churches and schools, many of which have been destroyed or damaged.

A group of fifty or more ministers, reaching Budapest after traveling for weeks on foot with nothing but the clothes they wore, reported that Allied air attacks have brought "terrible" havoc to Protestant church property. In Szatmarnemeti, all churches and schools were destroyed, while in other towns, such as Nagyvarad, Mako, Bekekes, and Szalonta, which are mostly Protestant, a number of schools have been unable to resume classes on account of the war. There has been much destruction of historical monuments in clashes between retreating and advancing armies.

(RNS).

Protestant Churches in France

Cordial relations between the de Gaulle government and the churches in France were predicted by Dr. Marc Boegner, president of the French Protestant Church Federation. Dr. Boegner is in London in his capacity as vice-chairman of the World Council of Churches to discuss arrangements for the first assembly of the Council.

"The government is anxious to maintain good relations with the churches," Dr. Boegner declared. "General de Gaulle and his government are supported by almost all French Protestants."

Because of the prominent part played by Protestant pastors in the underground resistance movement, some have been given political responsibilities, but this can only be temporary, the Protestant leader declared.

"The National Council of the Reformed Church recently decided that the filling of political offices by Protestant pastors can only be a provisional measure. Meanwhile, Protestant pastors have the confidence of their fellow citizens, and the position of the Protestant Church is extremely good."

The interview provided the first authoritative summary of the church situation in France since the liberation. Dealing principally with the position of the Reformed Church, Dr. Boegner touched also on matters concerning the Roman Catholic Church in France. While confident that good relations would continue between the new government and all churches, he said that in some quarters attacks are being made on the Catholic Church, chiefly because the Petain government was particularly favorable to Catholic authorities.

"I fear it is certain," he said, "that we shall see in France a new anti-clericalism among Frenchmen of the left wing who accuse the Petain regime of clericalism, and who charge that the Catholic Church, as the war years went by, took advantage of this little by little, particularly in the matter of Catholic schools, for which they secured important financial help."

"There is also," Dr. Boegner added, "a crisis within the Roman Catholic Church now because many Catholic Frenchmen who took part in the resistance feel that certain archbishops and bishops showed reprehensible weakness in their attitude to the government of Pierre Laval and the occupying power."

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Archbishop of Paris Defends Position

A statement defending his attitude during the German occupation of France and his failure to appear at a thanksgiving service after the liberation was made by the Archbishop of Paris, Emmanuel Celestine Cardinal Suhard, at a conference of parish-clergy. The cardinal included in his statement a pledge of support to the provisional government of General Charles de Gaulle.

One of the newspapers criticizing the Paris archbishop, *Combat*, has called for an immediate "purification" of the ranks of the French episcopacy. On the other hand, two prominent underground resistance newspapers, *Temps Present*, and *Temoignage Chretien*, have stressed the confusion caused by the "ambiguous" position arising from the Vichy government, which "led some to believe the time for martyrdom had not yet come."

Discussing his position during the Petain administration, Cardinal Suhard told the Paris clergy:

"It was a question of accepting a regime to which, incidentally, was attached a (Vatican) diplomatic corps, the position of which could be disputed, but which could be supported without failure to duty, because, as Pope Pius XI wrote in other circumstances, it was a question of safeguarding the beneficial mission of the Church, and the salvation of souls placed in her care."

"You have witnessed," the archbishop added, "that I have never given way in any matter concerning the rights of religion, despite persecution and threats of all kinds."

Obviously referring to the French Forces of the Interior (F.F.I.), the Paris prelate asserted that he was "prevented by force" from taking part in the Te Deum in Notre Dame Cathedral, and that "it was an occasion of profound regret to me and a cause of grief and uneasiness among the people, aggravated by inaccurate rumors."

He recalled that since the incident he had had an audience with General de Gaulle, which, he said, "filled me with confidence, and for which I am grateful."
(RNS).

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Anglican Self-Criticism

In a recent issue of *The Church Standard*, the following statement by the Bishop of Ely was published:

"In many ways we Anglicans have been spoilt for many centuries. In almost every case we have had our religion for nothing. We have lived on the generosity of Churchmen in the past. One of the great temptations to us clergy arises from the fact that we have a more or less assured income—even if it be not very large, it is at any rate assured—and there are cases, I am happy to say very few, in which the income is received without much sense of responsibility; the laity, too, have had for centuries the services of a parson and the services of the Church.

"In the past the parson frequently put his hand into his pocket; he was looked upon as the local relieving officer. The heating of the church, the repair of the church, upkeep—all came out of the parson's pocket. There are those who look upon the Church as something that is supplied, and when they have this outlook they do not appreciate what they get. We clergy know some of our shortcomings, and, believe me, a bishop knows a good deal about the shortcomings of his clergy as well as of himself; thank God, he also knows something of their self-sacrifice and their devotion—more perhaps than those who criticize know. We ask for more co-operation and for money to save the Church schools, to train more teachers, to train ordination candidates, to build more churches, to relieve the financial anxieties of many of the clergy. If it is not forthcoming, there will be no Church schools; there will be fewer Christian teachers; there will not be as many clergy up and down the country; there will be no churches in new housing areas; and it will be evident that the laity of the Church of England don't care. All I ask is that, should this happen, they will not complain that they were never warned."

German Maledictions Against Hitler

A broadcast recorded by CBS short wave listening station issued the following statement made by a Czechoslovak correspondent of BBC, who gave a report from Aachen.

"On my way to the front, I met a procession of evacuated Germans. In none of the countries which the Germans invaded have I heard such maledictions against Hitler and his henchmen as I did here, in Germany. In none of the other countries has the brutal force of the German invaders, in unison with the cruelty of the quislings, thrown the people in such an abyss of desperation as it did here, in Germany.

"Can you imagine that they greeted me, fear still gleaming in their eyes: 'We have prayed for your arrival! Why didn't you come sooner?'"

Author in This Issue

James Gordon Gilkey, Jr., after a period as Naval Chaplain, left the chaplaincy for reasons of health and is now pastor of the Plymouth Congregational Church, Utica, New York.